















THE LAST DAYS OF POMPEII.

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is everywhere evident in his novels, and most painfully evident, too.

Bulwer's plays are models in plot, construction and language. They are strong, interesting, chaste and elegant, and, what is more, they are, in every considerable measure, a quality not apparent to any marked extent in his novels.

"Richelieu" is a noble production, and some of the passages in it are worthy of Shakespeare himself. The character-drawing in this play is the best Bulwer ever did, and it has not a single personage not vigorously individualized. "The Lady of Lyons" and "Money" are masterpieces, though they occupy a lower dramatic plane than "Richelieu." Bulwer's posthumous play, "The House of Danvers," is not a very highly spoken of, but it is fair to presume that its author either did not intend to produce it, or intended to produce it in a form which would not be to the liking of the public. As it has recently been given to the world in London, it is more Coghill's work than Bulwer's, and hence cannot be judged with "Richelieu."

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and during the civil war in America commanded a brigade. He fought against the Germans during the war of 1870, and when peace was declared entered the army of the Khedive.

It was about a fair play. The British are organizing for missions for the conversion of Christians. The Hindus of the sacred city of Benares have founded a society for the propagation of Brahminism among the Christians of Australia. An eminent Brahmin of the name of Suradachi, a man of great authority, has recently been visiting some of the English colonies, and while travelling in Australia was appalled and grieved at the fearful prevalence of drunkenness among the Christians. On returning to India he called together a number of thoughtful Brahmins, to whom he communicated his glowing zeal to do something for the salvation of their degraded fellow men and fellow subjects in Australia. The only perfect remedy, he considered, would be the conversion of those Christians to a better and purer faith. A large sum was collected for the pious and benevolent enterprise, and some of the Brahmins declared their willingness to devote themselves to the work, and to spend and be spent in this humane and holy cause. Suradachi is now engaged in translating fitting passages from the Vedas into the English tongue for the use of the missionaries.

The issue of this Brahminical attempt to convert Christians will be looked for with some interest.

It is the personal contact of the man who does more to conquer the world than his sword or his pen. A statue of Praxiteles vivified with the soul of wit and original thought, standing away from her, must make slow progress toward her heart. Proximity in talk, where the words fall close to the ear, is the power of the teacher. The subtle part of man looks upward, and the heavy downward; the aspirations of the soul would wing their flight to the clouds, but the inclinations of the body keep them to the earth. It is for this that the young woman must be self-guarded against the weaknesses of this superior kind of man.

It has been said that our young men can safely be trusted not to take advantage of long tete-a-tetes with young women to do anything they would not do in the presence of the mothers; but it is better not to have too much confidence in masculine rectitude under such circumstances. It is well for a young woman to know that the man is educated as her social protector, for if he were not, she would be morally in a lower scale than she is to-day. He is not always a social protector, and the family cannot afford to take the risk of his being a black sheep.

According to Arabic law the man is not held accountable for persuading the woman to leave the straight path, it being regarded as the duty of the woman herself, and her family to take care and defend her from his pursuit, he being considered as aggressive by nature and she as passive. There is a little hint conveyed in this Oriental law which should not be lost on mothers with grown-up daughters.

But in most cases the mothers are more to blame, perhaps, than the young people. It is inexperienced and drawn together by an affinity which belongs to all healthy natures in the vigor of life. It can hardly be expected of them to pursue the straight path without the helpful restraints and good counsel which a mother alone can give, and it is clearly the duty of the mother to command as well as to teach, to make of her daughter her constant companion and friend, so that she may confide in her secrets which, in the absence of confusion and advice, often lead to fatal results. The habit of common among our girls to seek this close companionship in girls of their own age, or young married women, and to stand, in a measure, aloof from the mother, is unfortunate, for, in preparation, as the daughter cultivates such intimacies, she with draws herself from her mother and from home influences. Chapters for the Girls.

The license existing and increasing in many circles of American society has caused this age to be unpropitiously termed the "age of chaperons." It is the age of the chaperon, who, as a shield for the young woman, is the door of uncalculated families, possessing speedily acquired wealth, that the responsibility of this state of things lies.

Those who seek to maintain the customs of past generations in their training and teachings, are looked upon as anachronisms, as the rule of the chaperon, who, as a shield for the young woman, is the door of uncalculated families, possessing speedily acquired wealth, that the responsibility of this state of things lies.

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## HOME CULTURE.

### SELF-TRAINING;

#### A COMPANION TO THE "YOUNG LADY'S FRIEND."

Compiled to Suit Life in America, BY MRS. E. O. WARD.

### CHAPTER VII.

#### SOCIAL OBSERVANCES.—HIGHER CULTURE.

There is no civilized country in the world where so much license is permitted in the intercourse of young men and women as in the United States. It is given to the stranger travelling here a glimpse of ideas of American morality, and leads, for instance, to the production of such a play as "Uncle Sam," which presents a picture that may be exaggerated in most particulars, but which at the same time conveys a suggestion that if proper decorum were exhibited by the young people, the idea of such a play would never enter the mind of its author. He knew that if he had seen young men and women acting toward each other in France as he had seen young Americans doing, he would reach a conclusion unfavorable to the purity of their relations.

It is the personal contact of the man who does more to conquer the world than his sword or his pen. A statue of Praxiteles vivified with the soul of wit and original thought, standing away from her, must make slow progress toward her heart. Proximity in talk, where the words fall close to the ear, is the power of the teacher. The subtle part of man looks upward, and the heavy downward; the aspirations of the soul would wing their flight to the clouds, but the inclinations of the body keep them to the earth. It is for this that the young woman must be self-guarded against the weaknesses of this superior kind of man.

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